GIVES GREETING OUT OF FEAR AND RETURNS IT OUT OF RESPECT, AND IN THE BREAKS HE GIVES GREETING OUT OF RESPECT AND RETURNS GREETING TO ANYONE? — There is a lacuna, and [our Mishnah] should read as follows: IN THE BREAKS HE GIVES GREETING OUT OF RESPECT, and needless to say he may return it, AND IN THE MIDDLE HE GIVES GREETING OUT OF FEAR and needless to say he may return it. So R. Meir. R. Judah says: IN THE MIDDLE HE GIVES GREETING OUT OF FEAR AND RETURNS IT OUT OF RESPECT,

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(1) Of Rabbah b. Bar Hanah's statement of the halachah.
(2) Lit., 'direct his heart'. I.e., have kawanah.
(3) Presumably kawanah here means concentration without reciting. i.e., reading with the eyes.
(4) Ibid. VI; XI. This is the command of reciting.
(5) Deut. VI.
(6) I.e., attention is optional.
(7) Ibid. 6.
(8) Ibid. XI, 18. E.V. 'lay up in your heart'.
(9) I.e., it is permitted to read with the eyes.
(10) Ibid. VI, 4.
(11) Lit., 'direction of the heart'.
(12) Because the word does not mean 'one' till he comes to this letter.
(13) Omitting its vowel and so make the word meaningless.
(14) I.e., in your thoughts while saying the word.
(15) Supra, that the first section requires kawanah.
(16) I.e., he said only this verse and no more.
(17) V. supra, p. 75 n. 7. Rabbi commenced studying with his disciples before daybreak and did not break off when the time came for reciting the Shema'
(18) I.e., of great scholars; Rab was a nephew of R. Hiyya.
(19) After he dismisses his disciples.
(20) As a substitute for this, the third section, which deals with the exodus.
(21) I.e., when the Shema' is to be recited.
(22) Lit., 'worry me so that I may be wide awake'.
(23) V. infra 15a.
(24) Who is supposed to differ from R. Meir, whose views we have been stating so far.

Talmud - Mas. Berachoth 14a

AND IN THE BREAKS HE GIVES GREETING OUT OF RESPECT AND RETURNS IT TO ANYONE. It has been taught similarly: If one was reciting the Shema' and his teacher or superior meets him in the breaks, he may give greeting out of respect, and needless to say he may return it, and in the middle he may give greeting out of fear and needless to say he may return it. So R. Meir. R. Judah said: In the middle he may give greeting out of fear and return it out of respect, and in the breaks he may give greeting out of respect and return it to anyone.

Ahi the Tanna[1] of the school of R. Hiyya put a question to R. Hiyya: What of interrupting [to give greeting] during the recital of Hallel[2] and the reading of the Megillah?[2] Do we argue a fortiori that if he may interrupt during the recital of the Shema' which is a Biblical precept, there is no question that he may do so during the recital of Hallel, which is a Rabbinical precept, or do we say that the proclaiming of the miracle[3] is more important? — He replied: He may interrupt, and there is no objection. Rabbah said: On the days on which the individual says the complete Hallel,[4] he may interrupt between one section and another but not in the middle of a section; on the days on which the individual does not say the complete Hallel[5] he may interrupt even in the middle of a section. But that is not so. For surely Rab b. Shaba once happened to visit Rabina on one of the days on which the